15 jun 2020

Dre Leïla Maziane, (La version anglaise suit)

J'ai lu plusieurs de vos articles publiés et je suis en train de traduire des parties de votre livre que je trouve fascinantes. J'ai joint une copie *pdf* de ma traduction en anglais avec un commentaire et des notes de bas de page pour élucider et clarifier les déclarations faites. Je vais incorporer certaines informations, avec une attribution appropriée, dans une deuxième édition de mon livre à une date ultérieure. J'ai l'intention de publier le fichier sur une page FaceBook que j'administre qui est destinée aux descendants de Jan Jansen van Salé. Dans le corps de l'ouvrage, j'ai inclus des commentaires ou des observations entre crochets ou des ajouts en bleu pour aider tout lecteur. Si vous constatez une erreur ou si vous pouvez apporter une clarification, par exemple «Barbaresque» et «nocher» ne sont pas faciles à traduire, ce serait grandement apprécié.

Mon intérêt est personnel, étant un descendant de Jan Jansen van Haarlem, alias Morat Reïs. J'ai écrit une biographie pour ma famille sur cet ancêtre qui a été honoré aux Pays-Bas il y a une décennie avec la production d'un opéra vantant son patriotisme. J'ai eu la chance en septembre 2019 de découvrir sa maison à Oualidia qui a été construite en 1634 et de se promener dans les ruines de la Kasbah qu'il y commandait. J'ai également identifié l'emplacement le plus probable de sa résidence à Safi. J'ai passé beaucoup de temps à Salé à essayer de localiser son «palais» sans succès. Son emplacement a été indiqué dans un récit de voyage de 2006, puis à nouveau par un développeur de jeux fantastiques en ligne de Suède quelques années plus tard, qui a fourni un palais fictif à l'amiral. Il était très détaillé quant à l'emplacement et à la description car il devait être basé sur certains éléments de vérité, mais ma première recherche s'est avérée infructueuse. Je me suis ensuite rendu à la Bibliothèque royale de Valladolid où j'ai pu conserver l'un des exemplaires du Coran commandé par al-Mansur dans les années 1590. Un des exemplaires aurait été remis à Anthony, le fils de Jan Jansen, qui l'apporta à New Amsterdam en 1630, constituant ainsi le premier exemplaire du Qu'ran dans l'hémisphère occidental. Il est resté avec la famille jusqu'au milieu du XIXe siècle et, espérons-le, il refera surface.

Dans les recherches publiées par vous et vos collègues, je ne rencontre que rarement la mention de la guerre entre l'Espagne et les États généraux contre la régence d'Alger qui a été déclarée en 1618 et a duré deux ou trois ans, bien qu'un traité n'ait été signé que plus tard, 1624 je crois. Cette guerre a eu un effet significatif sur les histoires qui ont gagné la faveur mais qui, je le crains, sont incorrectes. Jan Jansen était à Alger lorsque la guerre a éclaté et il a été assigné à résidence car il était considéré comme un ressortissant néerlandais. À cette époque, il était membre de la foi islamique depuis au moins dix-sept ans. Il n'aurait pas pu autrement épouser une femme musulmane, qui aurait été nommée Marjarit bint Abderahman ou Morjana bint Abd al-Rahman, le 12 août 1600 à Cartegena. Ce mariage n'aurait pu se produire que si Jan était déjà un adepte de l'islam. Bien qu'il ait pu être présent lors d'un raid de 1618 sur Lanzarote, il était corsaire, pas captif. L'histoire, telle qu'elle a été racontée, est, j'en suis certain, entièrement faite par Jan et pour son bien et celui de ses enfants. Les

États Généraux avaient adopté une loi qui permettait aux citoyens néerlandais convertis à l'islam de conserver leur nationalité si leur conversion était (1) forcée et (2) moins de trois ans plus tôt. Il n'y a aucun document trouvé dans les documents consulaires néerlandais confirmant l'existence d'une telle conversation et la source à laquelle Des Castries fait référence pour ladite citation est erronée, car le travail référencé ne contient pas une telle conversation. Pour faire une telle déclaration, il aurait dû le faire avant 1622, la prétendue déclaration selon laquelle il était un «jeune homme» en 1618 alors que cela se serait produit est incroyable. Il avait quarante-huit ans en 1618. Je pense qu'il a effectivement fait une déclaration afin de pouvoir conserver sa nationalité néerlandaise et, peut-être plus important encore, permettre à ses enfants de revendiquer la nationalité néerlandaise, ce qu'Anthony a fait à la fin des années 1620. Jan était peut-être à Alger dès 1598 mais il avait élu domicile à Carthagène à la fin de 1600. Le fait qu'il était à Alger avant 1609 est confirmé par l'adoption du surnom de Morat Reïs le Jeune vers 1609. Morat Reïs l'Ancien avait déplacé sa base d'opérations à Tunis depuis 1603 et en 1609 il a été nommé beylerbey du sanjak de Morea. Jan a apparemment fait des déclarations similaires à John Harrison en 1630 dans le but de devenir citoyen de l'Angleterre, mais les documents consulaires consultés à ce jour ne contiennent pas de telles déclarations. De ma biographie:

> 1630 was a difficult year for Jan. He managed to head off an impending civil war between the Andalusians and Hornacho quite by accident. The *Saint Of Shelly* (qui, littéralement, j'ai découvert le 14 de ce mois était probablement al-Ayachi; selon wikizero.com, il était connu comme le Saint de Salé) and several other learned Moors were returning from a pilgrimage to Mecca when they met up with Jan in Tunis who gave them a lift to Salé. Through their mediation a military confrontation was avoided and some sort of peace treaty was agreed to, though it would not hold for long. Late in the year the English Ambassador John Harrison presented Jan with an incredible proposal. He posited that King Charles I should take the Republic of Bou-Regreg into the English government! Believing that the local population already thought of Charles as their chief protector, his proposal got more support from Jan who claimed that the Moriscos were *longing to be under a Christian government again*. Jan asked to be kept informed of all developments and if the proposal began to look like reality he would immediately take on oath of loyalty to Charles I and lock down the port for English occupation. Then he added, if the proposal was not going to be acted on, he asked Harrison to procure English citizenship for him and as soon as it was done, he would attack Spanish and Portuguese vessels with the King's commission. Harrison states that he *professeth himself still a Christian in heart, howsoever in his younger years of infirmitie forced to turne at Argier, taken at Lanserot, being a prisoner there with the Spaniards, and of a prisoner made a slave by the Turkes when they tooke that iland, and after worse, a Turke.* This may be the origin of the false 1618 kidnapping and conversion stories that have proliferated in recent years.
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> [Source: Joos Vermeulen, "From Lanzarote to Morocco: the Career of a Dutch Renegade" *XII Coloquio de Historia Canario-Americana*,Tomo II. (1996: Las Palmas, Canary Islands; Cabildo Insular de Gran Canaria) pp. 640 – 641. He, in turn, cites de Castries, SIHM. First Series, Vol. 3 England, tome 3, pp. 127 – 128.

> Vermeulen comments: “The version given by Jan Jansz. of his earlier adventures might be slightly romanticised and embellished to please western ears, since renegades whom had renounced God and their native country were not exactly welcome in Europe.”]

C'était agréable de voir votre mention de la République de Salé dans vos œuvres, car beaucoup ont ignoré ce prédécesseur de celui du Bou-Regreg pendant deux décennies. Les informations sont difficiles à trouver mais la base de cette République a commencé dans les années 1590 sous al-Mansur quand il a accordé des privilèges spéciaux et des exemptions aux renégats, principalement néerlandais, pour s'y installer. Son prédécesseur a utilisé les quelque 200 000 réfugiés arrivés d'Espagne entre 1526 et 1570 comme colonne vertébrale de la flotte corsaire de l'Atlantique. (Pennell. Morocco From Empire to Independence. 2003, p. 83). Les avantages offerts par al-Mansur comprenaient une part réduite ou absente de la valeur de tout prix remporté ainsi qu'une autonomie significative en matière de gouvernance. Les raids sur les îles Canaries ont commencé à Salé dès 1569 (Jónsson, «L'expulsion de Moriscos d'Espagne», HGJ, 2002). La République de Salé a officiellement vu le jour vers 1608, tandis que la République de Rabat a suivi en 1614. Salé a fourni la base et était le membre dominant de la République de Bou-Regreg qui s'est formée vers 1620. La population de Hornachero peut avoir fourni une bonne base administrative pour la République tardive, mais, en tant que population, ils ont apporté avec eux peu ou pas d'expérience de la voile ou de la construction navale. Même cela est douteux quand les enregistrements disponibles sont analysés objectivement.

Je suis également modérateur d'un groupe FaceBook dédié à Jan Jansen van Haarlem bien qu'il soit principalement concerné par ses descendants. La biographie citée ci-dessus est disponible sur: https://archive.org/details/2013JanAndAnthonyJansenPublic

Je m'excuse à l'avance pour toute erreur de traduction car je me fie à Google Translate et j'ai des doutes quant à l'exactitude de la traduction.

Votre travail est un ajout bienvenu à l’ensemble des travaux de vos prédécesseurs et j’attends avec intérêt de poursuivre les explorations à l’avenir.

Cordialement,

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15 June 2020

Dr. Leïla Maziane,

I have read several of your published articles and am currently translating portions of your book which I find to be fascinating. I have attached a pdf copy of my English translation with a commentary and footnotes to elucidate and clarify statements made. I will be incorporating some of the information, with proper attribution, in a second edition of my book at some future date. I plan to post the file on a FaceBook page that I administer which is for descendants of Jan Jansen van Salé. Within the body of the work I have included some bracketed comments or observations or additions in blue to help any reader. If you notice an error or if you can provide a clarification, e.g. "Barbaresque" and "nocher" are not easy to translate, it would be greatly appreciated.

My interest is a personal one, being a descendant of Jan Jansen van Haarlem, alias Morat Reïs. I have written a biography for my family on this ancestor who was honored in the Netherlands a decade ago with the production of an opera extolling his patriotism. I had the good fortune in September 2019 to discover his house in Oualidia that was built in 1634 and ramble through the ruins of the Kasbah he commanded there. I also identified the most likely location of his residence at Safi. I spent a good deal of time in Salé trying to locate his 'palace' there without success. Its location was hinted out in a 2006 travelogue and then again by an online fantasy game developer from Sweden a few years later who provided a fictitious palace for the admiral. It was very detailed as to location and description as to be based on some elements of truth but my first search proved unsuccessful. I then traveled to the Royal Library at Valladolid where I was able to hold one of the copies of the Qu'ran that al-Mansur ordered in 1590s. One of the copies was allegedly given to Anthony, the son of Jan Jansen, who brought it to New Amsterdam in 1630, thus being the first copy of the Qu'ran in the Western Hemisphere. It stayed with the family until the middle of the nineteenth century and, hopefully, it will resurface.

In the research published by you and your colleagues I rarely encounter any mention of the war between Spain and the States General against the Regency of Algiers that was declared in 1618 and lasted for two or three years, though a treaty was not signed until later, 1624 I believe. This war had a significant effect on the stories that have gained favor but are, I am afraid, incorrect. Jan Jansen was in Algiers when war erupted and he was placed under house-arrest since he was considered to be a Dutch national. By this time he had been an adherent of the Islamic faith for at least seventeen years. He could not have otherwise married a Muslim woman, allegedly named Marjarit bint Abderahman or Morjana bint Abd al-Rahman, on 12 August 1600 in Cartegena. This marriage could not have transpired unless Jan was already an adherent of Islam. While he may have been present at a 1618 raid on Lanzarote, he was a corsair, not a captive. The story as has been retold is, I am certain, one wholly of Jan's own manufacture and for his and his children's benefit. The States General had passed a law which allowed for Dutch citizens who had converted to Islam to maintain their citizenship if their conversion was (1) forced and (2) less than three years earlier. There is no record found in the Dutch Consular records confirming the existence of any such conversation and the source that des Castries

references for said quote is wrong as the referenced work contains no such conversation. To make such a statement he would have had to do it before 1622 but the alleged statement that he was a 'young man' in 1618 when this supposedly happened is unbelievable. He was forty-eight in 1618. I believe he actually did make a statement so as to be able to retain his Dutch citizenship and, perhaps most significantly, allow his children to claim Dutch citizenship which Anthony did in the late 1620s. Jan may have been in Algiers as early as 1598 but he had taken up residence in Cartagena by the end of 1600. That he was in Algiers before 1609 is supported by the adoption of the moniker Morat Reïs the Younger around 1609. Morat Reïs the Elder had been shifting his base of operations to Tunis since 1603 and in 1609 he was appointed beylerbey of the sanjak of Morea. Jan apparently made similar statements to John Harrison in 1630 in an attempt to become a citizen of England but the consular records consulted to date contain no such statement. From my biography:

> 1630 was a difficult year for JAN. He managed to head off an impending civil war between the Andalusians and Hornacho quite by accident. The *SAINT OF SHELLY* (who I, literally, found out on the 14th of this month was probably al-Ayachi; according to wikizero.com he was known as the *Saint of Salé)* and several other learned Moors were returning from a pilgrimage to Mecca when they met up with JAN in Tunis who gave them a lift to Salé. Through their mediation a military confrontation was avoided and some sort of peace treaty was agreed to, though it would not hold for long. Late in the year the English AMBASSADOR JOHN HARRISON presented JAN with an incredible proposal. He posited that KING CHARLES I should take the Republic of Bou-Regreg into the English government! Believing that the local population already thought of CHARLES as their chief protector, his proposal got more support from JAN who claimed that the Moriscos were *longing to be under a Christian government again*. JAN asked to be kept informed of all developments and if the proposal began to look like reality he would immediately take on oath of loyalty to CHARLES I and lock down the port for English occupation. Then he added, if the proposal was not going to be acted on, he asked HARRISON to procure English citizenship for him and as soon as it was done, he would attack Spanish and Portuguese vessels with the King's commission. HARRISON states that he *professeth himself still a Christian in heart, howsoever in his younger years of infirmitie forced to turne at Argier, taken at Lanserot, being a prisoner there with the Spaniards, and of a prisoner made a slave by the Turkes when they tooke that iland, and after worse, a Turke.* This may be the origin of the false 1618 kidnapping and conversion stories that have proliferated in recent years.
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> [Source: Joos Vermeulen, "From Lanzarote to Morocco: the Career of a Dutch Renegade" *XII Coloquio de Historia Canario-Americana*,Tomo II. (1996: Las Palmas, Canary Islands; Cabildo Insular de Gran Canaria) pp. 640 – 641. He, in turn, cites de Castries, SIHM. First Series, Vol. 3 England, tome 3, pp. 127 – 128. Vermeulen comments: "The version given by Jan Jansz. of his earlier adventures might be slightly romanticised and embellished to please western ears, since renegades whom had renounced God and their native country were not exactly welcome in Europe."]

It was nice to see your mention of the Republic of Salé in your works as so many have overlooked this predecessor of that of the Bou-Regreg by two decades. Information is hard to find but the basis for that Republic began in the 1590s under al-Mansur when he granted special privileges and exemptions to the renegades, mainly Dutch, to settle there. His predecessor used the approximately 200,000 refugees that arrived from Spain between 1526 and 1570 as the backbone of the Atlantic corsair fleet. (Pennell. Morocco From Empire to Independence. 2003, p. 83). The benefits al-Mansur offered included a reduced or absent share of the value of any prize taken as well as significant autonomy in governance. Raids on the Canary Islands originated in Salé as early as 1569 (Jónsson, "The expulsion of Moriscos from Spain," *JGH*, 2002). The Republic of Salé formally came into existence around 1608 while the Republic of Rabat followed in 1614. Salé provided the basis for, and was the dominant member of, the Republic of Bou-Regreg which formed circa 1620. The Hornachero population may have provided a good administrative foundation for the later Republic, but, as a population, they brought with them little or no experience of sailing or ship-building. Even this is doubtful though when the available records are analyzed objectively.

I am also a moderator of a FaceBook group dedicated to Jan Jansen van Haarlem though it is mainly concerned with his descendants. The biography quoted above is available at: https://archive.org/details/2013JanAndAnthonyJansenPublic.

I apologize, in advance, for any translation errors as I am relying on Google Translate and have my doubts regarding the accuracy of the translation.

Your work is a welcome addition to the body of work of your predecessors and I look forward to continued explorations in the future.

Sincerely,

Dr. Brian A. Smith

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